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ASHLAND, O., April 13, 1887.

Orignal Sin and Infant Baptism and Punishment.

We teach the doctrine that infants are not condemned, and it they die in their state of infancy, they are saved and escape the punishments that are pronounced upon the man who dies in his sins. In the face of this doctrine stands the declaration of Jesus, that, except a man be born of water and the spirit, he cannot see the kingdom of God, and the evidences of an original sin.

That there was an original sin, is difficult to deny and sustain; so there must be another ground on which to excuse the infant, or it should be baptized the same as any other person in order to have salvation.

The scriptures teach that the offering that Christ made was for the sins of the whole world, and this we interpret in its broad sense. Whatever original sin rested upon the human family was taken away by the sacrifice for sin that Christ made in the offering of his own blood as a propitiation. He redeemed the whole human family, and placed it under lasting obligation, and unceasing duty. Thus, when the life and blood of Christ was offered on Calvary, he redeemed the human family from the curse of sin under which it had been resting. We were then bought with a price, the original sin was done away by the sacrifice that Christ made and the child was made free from the taint of moral or spiritual sin, and consequently, redeemed before God. This redemption supersedes the necessity of repentance and baptism as means of salvation to the infant, and if it dies in its infancy, or before it possesses power of obedience to revealed law, it is exempt from the penalties pronounced upon disobedience to Christian law.

The purchase sacrifice that Christ paid has made him the spiritual head and ruler of the human family, and his prerogative through this offering, is to be man's spiritual law-giver. Therefore, if man sins, he falls from his state of innocency or justification from original condemnation, and he is called upon to repent for the remission of his sins—his actual sins; and baptism is commanded as a seal of naturalization as members in the Holy Nation that Christ has instituted, which is designated as the Christian Church.

The offering of Christ, is effectual against every man's pardonable sins, until he professes Christ. The only condemnation resting against him is disobedience to the law of the Lord. It shall not be how many small sins have you committed or how many great at the judgment; but the question will be, Have you obeyed my gospel, my law? Obedience means justification, disobedience means punishment; and disobedience also implies that there was power of action or ability to obey. Where there is not power to obey there can be no disobedience and sin.

But, while the infant is pure before God, its state is no foundation for the supposition that children should be brought up as heathens are, and prevented from becoming members of the church. As soon as a child has power to obey, then it is old enough to confess Christ, and become a servant of him. This is just what Christ meant when he said, suffer the little children to come unto me and forbid them not. He wanted them to confess him as he did the older people, and to be his followers. This saying of the Master is a standing rebuke to all professors who do not take an interest in bringing the little children to Christ. A child has power of independent action as older people have; hence, the power of obeying, and when it has grown out of the infantile state sufficiently to know to do good, then it is ready to be taught and baptized. How great the lack is in this respect among many professing Christians. Instead of bringing up the young as Christians they are brought up as sinners and barbarians, as though it was impossible to be a Christian without first being a child of the devil and in the kingdom of darkness.

May God fill the hearts of all readers with an earnest desire to bring the young up Christians.

The Ecclesiastical Year of the Bible.

Another year is commenced. In Bible language the first important mark is called the *Pasch* or Passover; and it was so called by the Primitive Christians, Jewish and Latins, whether they followed the Jewish custom of keeping a feast or not. Before the changes made by the council of Nicea, it was observed on the 14th day of the first month; and since then on the first Lord's day that followed the first full moon after the Equinox. This month was the beginning of months to Jews, and ending and commencment of the ecclesiastical year. A few days after this commencment, the great commemorative annual event of celebrating the Passover was held. This was very appropriate. Each year, when they had fairly entered upon a new one, their minds were forcibly and impressively called to remember the great blessing that God had conferred upon them, by leading them out of a bondage that was very severe, and into a land that flowed with milk and honey. Although forty years elapsed between the deliverance and the enjoyment of the promise. Yet attention was called to both, and allusion to the suffering in the wilderness could not be avoided. This suffering came upon them on account of their own sins. The whole taken together teaches one of the most important lessons found in all the realm of religion. Well has a sacred writer said, that whatsoever was written aforetime was written for our admonition. This lesson teaches us that God will provide for his own if they are obedient and trust in him. It also teaches that disobedience brings physical punishment upon us; for the children of Israel suffered in the wilderness, physically, for their disobedience, and their carcasses fell there by the thousands.

Our Easter teaches us a far more important, sad yet glorious lesson; and as we commence a new Bible year, it should be forcibly impressed upon our minds. Christ is sacrificed for us. How close to the heart the scenes of that night of darkness should be held. The gathering at the last Paschal supper. As they reclined there, he gave the eleven the new commandment, spoke to them the many comforting words contained in the several chapters following the 13th of John. Then follows the account of his agony and bloody sweat, the cruel mockings, bonds and imprisonment, his unjust trial and condemnation, his crucifixion, death and burial—the saddest scenes that can be recounted to the mind, and all perpetrated upon a harmless, peaceful, pious and loving person.

Following this is his glorious resurrection—the hope and comfort of the Christian. It fills the heart with peace. We know—no doubt about it—*we know* that if our earthly house of this tabernacle be dissolved we have a house not made with hands, eternal in the heavens. A house that has neither been constructed nor created. A glorious house and an everlasting habitation.

These are the lessons that are to be impressed upon our minds as we commence the Bible year now. So let every soul feel their importance.

They teach us that Christ spent his life that other people might be happier. This is a great lesson to learn and put into practice. Christ came to do the will of his Father; and we are called to do the will of our Master. He gave his life for us, and we are to give our lives that our associates and fellowmen may share in the blessing of which we expect to be partakers. Christ died that we might live, and we should live so that others may live also.

Then there is the resurrection—our destiny is revealed; the dim and misty future is illuminated by the mighty lamp of God's truth, and with the eye of faith we behold the beauties and powers of an endless life. That light never grows dim; the oil never runs short; no fickle wind can blur its blaze; no object can cast a shadow. The future and our destiny is opened before us and we can not discern its length, breadth nor depth. We behold the throne of God, of the Lamb, the angels, the tree of life, the pure river of water, the holy city, the white robes of the redeemed, the gathering of the faithful, the father and the son, the mother and the daugther, the brother and the sister—to know as we are known—as the angels in heaven.

These lessons teach us that we should be fruitful members of the body of Christ, and that we should be alive to every good work.

They mean that we should dress plainer, indulge in fewer luxuries, sacrifice more for the church, be more loving to our fellowmen, pay more to carry on the Lord's work, be more patient, more charitable in forbearing and forgiving the erring brethren and sisters, and abound in the works of the Lord.

Let us be impressed with the lesson, and make this new Bible year a notable one in great and glorious church work.

Writing on Jealousy.

The other day a young brother came into the office and proposed writing for the paper. After a moment's reflection, he proposed that he would go to his room and write an article on jealousy, as he thought it was needed. We did not press him to an answer as to where he thought such an article should apply. If it is to be for our benefit, we are anxious that it shall be written, and if there are others who need it, we welcome it to our columns, thinking it may possibly do some one good.

Now the bad feature about this little incident is, that a young minister of our church should see that there is a necessity for writing such an article. He certainly did not observe a feeling of that kind among beginners that would suggest such an article, neither do we think that the cause exists among the lay members. Therefore it must exist between ministers older than himself, who should set him an example of purity, piety and in a forgiving, loving and forbearing disposition. This is a rebuke, although not intended as such, that should sting in the heart of every preacher in the Brethren church; and those who are guilty of harboring in their minds such feelings, should fast and pray that they might be purged from this arch enemy of righteousness. Who would not be ashamed of hearing of a young minister seeing the necessity of writing an article on jealousy for the benefit and correction of those who should be his superiors in Christian deportment?

It is time that haunts of this enemy is invaded and driven out, and the first den to be assailed by each one is his own heart.

A Good Record.

Bro. N. A. Frame, of Elkhart County, Ind., is a worker in the Brethren church, who is much interested in the progress that is made in persuading sinners to turn to the ways of the Lord. He sends us this briet, but interesting letter:

BROTHER EDITOR:—I have kept an account of the number of accessions to the Brethren church, commencing Oct. 1st, 1886, to March 31st, 1887. The result is 1008. Praise the Lord for his loving kindness.

In addition to these, there are many who have not been reported, so that the total number of accessions is large enough to encourage those who feel a deep interest in the work.

Fifteen hundred or two thousand is not a large increase, compared with the accessions that the large churches have, but, in proportion to numbers, the Brethren church, we believe, is doing more in this line of work, than any other body of Christians in this country.

The success that has attended the work of our church should encourage us, and inspire us with a greater desire to accomplish good in the vineyard of the Lord.

May our characters and desires be so shaped that we may labor more effectually than ever in doing a great work in instilling truth into the minds of the people and leading the disobedient to the fold of the great Shepherd.

EDITORIAL ITEMS.

The trustees of the College held a meeting on the 6th, and made arrangements for the coming school year, and a catalogue will be printed soon. An effort will be made to increase the attendance as much as possible next year, and in this the College should have the earnest support of the brethren everywhere. Remember that your assistance will aid very materially in making the school a success. So long as half a dozen or so must work up the interests of the school, when they are burdened with many other duties which take brain, force, time and strength, and pay no compensation, no wonder the school is not building up faster. If you wish to educate your children, send them to Ashland College, and if you have none to send, do what you can to get others to come. Then there are untruthful men who circulate false reports, and we can not spend the time to go out and contradict them and counteract their influence. Where such deeds are done, the brethren should get the facts and contradict them. We know of a number of students who were prevented from attending this year on account of false reports circulated by an enemy, and there was no one to counteract the pernicious influence thereof.

The success of the educational work will reflect much credit upon you as a church, and greatly benefit us, while a failure means disgrace. All workers should have a warm heart and a ready hand to carry forward the educational work.

We acknowledge the receipt of a donation to the College, from brother I. B. Beeghly, of Woodlawn, Kansas. Such offerings are still needed to make up the shrinkage in the collections and to pay the interest that is accumulating. So brethren and well-wishers who have a feeling of benevolence for their own struggling institution of learning will do a great kindness by sending in their favors at this time. Bro. H. K. Myers is Treasurer of the College, and subscriptions and donations can be sent to him, or if sent to this office, as brother Beeghly did, will be handed to the proper parties, and a receipt acknowledging the same will be sent.

Bro. J. A. Ridenour wishes us to say that his address during the present year will be Milford, Ind. Correspondents will please take notice and address him there until further notice.

Bro. Fitzgerald has moved his family to Roann, Ind. He is pastor of the church at that place.

The brethren at Roann, Ind., are getting along well, and the church is in a prosperous condition, and is having frequent accessions.

Bro. J. H. Knepper has changed his address from Berlin, Pa., to Shanksville, Pa. He now occupies a comfortable home in the country near the latter place, and will serve the several congregations as he has hitherto.

On last Saturday the friends of Rev. and Mrs. R. F. Mallott gathered at their home to celebrate their thirty-first birthday, there were seventy-six present and all went home feeling as if it had been good to be there. Rev. and Mrs. M. know how to entertain company and they made it very pleasant for all.—Bellville Star.

Bro. P. J. Brown will move to the Miami Valley sometime this spring, and preach for the Bear Creek church.

Two brethren have sent in their order of services. We shall be pleased to hear from more. The two that are published this week come from parts of the country a great distance apart. Bro. Bauman is not in favor of an unalterable order of worship. We are not either, but it is desirable to have a recognized order, so that when one minister goes to another part of the coun-